THE DOCTRINE OF THE BEGINning of CHRIST.

Short for memory, plaine for capacity, deliuered almoſt in the expreſſe words of the Text; for the more Authority.

By *Samuel Hieron* Miniſter of the Goſpell.

The ninth Edition, corrected by the Author.

1 COR. 14. 20.

Brethren, bee not children in vnderſtanding; but as concerning maliciouſneſſe be children: but, in vnderſtanding, be of a ripe age.

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An aduertiſement to the Reader.

I Offer heere vnto thee good Reader, this ſhort Catechime, neither preferring it before other the like briefes of Religion, neither yet equalling it to any, but I willingly ſubmit it to thy iudgemēt, to place it in what ranke thou wilt. Onely this, if thou art diſpoſed after thou haſt viewed the Title, to looke further into the thing it ſelfe, then I pray thee by the way, to take notice of this mine acquainting thee with the order and manner of that which followeth.

For order, it ſheweth thee firſt, what was the excellency of thy firſt

making by the eternall Trinity: Secondly, it discouereth the depth of misery into which thou hast plunged thy selfe, by communicating with *Adams* disobedience, together with thy vtter disability, so much as by a thought to desire, or to deserue thine owne recouery. Thirdly, it painteth out Christ vnto thee, whom GOD the father hath sealed [a] to saue his people from their sinnes. [b] Fourthly, it maketh knowne vnto thee the sufficiency of his sacrifice, and the meanes of applying it to thine owne soule. Fiftly, it teacheth thee whence to expect faith, what meanes to vse for the attainement of it, and how to bee assured that it is vnfained. Sixtly, because the end of the appearing of grace is, that we should deny vngodlinesse, [c] therefore it vrgeth vpon thee the necessity of good workes, that so thou maiest be neither idle nor vnfruitfull in the knowledge of our Lord

a Ioh. 6. 27
b Matth. 1. 21
c Tit. 2. 11. 12

Lord Ieſus Chriſt. [d] Seuenthly, foraſmuch as the way of the righteous ſhineth, as the light that ſhineth more & more vnto the perfect day; [e] therefore alſo it calleth vpon thee to grow in grace; [f] and enformeth thee by what helpes thou maieſt be led forward vnto perfection. [g] Eightly, leſt in this good courſe being encountred with vnexpected tribulations, thou ſhouldeſt bee wearied and faint in thy mind, [h] it fore-aduiſeth thee of the certentie of diuers afflictions; and teacheth thee both how to frame thy ſelfe to the taking vp of thy croſſe, and withall what q̃uiet fruit of righteouſneſſe to expect by being exerciſed thereby: [i] In the middeſt of all, ſtill looking for the bleſſed hope and appearing of the glory of the mighty God and of our Sauiour Ieſus Chriſt. [k] Ninthly, and laſtly, the generall direction for holineſſe and righteouſneſſe, it applieth to particulars, both to thy

d 2 Pet. 1.8

e Prou. 4. 18

f 2 Pet. 3.18

g Heb. 6.1.

h Heb. 12.3.

i Heb. 12.11.

k Tit. 2.12.

daily carriage in the vſe of things indifferent, as apparell, meat, recreation, reſt; and to thine age, quality and calling: that ſo in euery reſpect thy cõuerſation may bee ſuch as becommeth the Goſpel[l]. This is the courſe and ſumme of this forme of holy doctrine, whereunto my deſire is to deliuer thee [m], and in which I perſwade my ſelfe I haue compriſed the full ſumme of true Religion.

l Phil. 1. 27

m Rom. 6. 17

Now for the manner of it. I haue as neere as I could poſſibly, in each anſwer kept my ſelfe to the words of the holy Text: Thou ſhalt finde me to haue failed in a very few: and yet in thoſe if thou conferre with that place to which I refer thee, thou ſhalt finde me not to haue erred from the meaning of ſpirit of God therein. The reaſon of this courſe is, firſt to acquaint thee with the language of the Scripture. Secondly, that each point

point may haue the more credit, when thy conſcience ſhall ſee and heare as it were, GOD himſelfe ſpeaking of euery anſwer.

Thirdly, that thou maieſt acknowledge, that (which many in their ignorance will not beleeue) the Scripture is a rich ſtore-houſe, affording directions for euery particular.

Now where I haue ſuppoſed ſome word or ſpeeches to bee ſuch as might breed thee ſome trouble, not being rightly vnderſtood, I haue in the margine (as it were) reached thee a light for the cleering of all ſuch darker places, that thou mightſt both know the ſenſe, and acknowledge the certenty, [n] of thoſe things wherein my deſire is thou maiſt be inſtructed. This is all whereof I haue to admoniſh thee: proceed now, in Gods name, to the peruſing of the thing it ſelfe: and the Lord giue thee vnderſtanding in all things [o]. All that I de-

[n] Luke 1.4.

[o] 2 Tim. 2.7.

ſire

fire of thee (by the way of recompence) for my endeauour to doe thee good, is, that thou wouldest striue with mee by prayers to God
p Rom. 15.30 for p mee, that I may fulfill the Ministery which I haue receiued in the
q Col. 4. 17. Lord q. And so I commend thee to him and to the word of his grace; wishing thee an inheritance among them that are
r Acts 20. 31. sanctified r.

Modbury in Deuon. the fourth August 1604.

Thine in the Lord,

Samuel Hieron.

THE DOCTRINE of the beginning of CHRIST.

Question.

WHo made man?

A. The Lord God, *a* Gen. 2. 7.

Q. What is God?

A. The Almighty, *b* which is, which was, and which is to come, *c* Reu. 1. 8.

Q. How many persons bee there in the God-head?

A. Three: the Father, the *d* distinct subsistence, hauing in it the whole God-head.

a Therfore ought we to be cheerful in the seruice of God: *Psalme* 100. 1. 2. 3.

b Able to doe whatsoeuer hee wil: *Psal.* 135. 6.

c To this agreeth Gods name; I AM: *Exod.* 3. 14

d A person is a

Word, *e* and the holy Ghost. 1 Ioh. 5. 7.

Q. Are there then three Gods?

A. To vs *f* there is but one God: 1 Cor. 8. 6.

Q. Wherefore did God make man?

A. For his owne sake: *g* Pro. 16. 4.

Q. Whereof was man made?

A. Of the dust of the ground: *h* Gen. 2. 7.

Q. After what fashion did God make man?

A. In his owne Image: Gen. 1. 27.

Q. What was this image especially?

A. Righteousnesse and true holinesse, Ephes. 4. 24.

Q. Doth this image of God abide still in our nature?

A. Wee all haue sinned and are depriued of the glory *i* of God: Rom. 3. 23.

Q. What is sinne?

A. The transgression of Gods Law:

e The Sonne so called: *Iohn* 1. 1. becauſe he is the expreſſe image of his Father, euen as a word is of the ſpeakers minde.

f Who are Chriſtians.

g For his owne glories ſake.

h That teacheth humility. *Gen.* 18. 27.

i Of that glorious eſtate which ſtandeth in hauing fellowſhip with God.

k That is, this ſtripping of man from his firſt excellency.

Law: 1 Ioh. 1.4.

Q. What was the first sinne by which came this spiritual nakednesse?

A. Adams *l* **eating of the forbidden fruit:** Gen. 3.7.

Q. Who drew *Adam* to that sinne?

A. **The old Serpent the diuel: he was the murtherer from the beginning:** Reu. 12.9. Gen. 3.1. Ioh. 8.44.

Q. What entred into the world thereby?

A. **Death came ouer all men:** Rom. 5.12.

Q. VVhy? there was but one man sinned.

A. **Yet by the offence of one, the guilt came vpon all:** *n* Rom. 5. 18.

Q. In what estate are we then of our selues?

A. **Borne in iniquitie** *o* **and the children of wrath:** Ephes. 2.3 Psal. 51.5.

Q. And what is belonging to vs?

A. **Except**

l The nakednesse which *Adam* then saw in himselfe, was of the soule especially, which brought the shame of bodily nakednesse.

m Both of body and soule.

n We were all in *Adams* loines, & *Adam* was a publike person.

o Being both void of all goodnesse, and apt and prone to any sin whatsoeuer.

A Except wee repent p wee shall all perish: Luke 13.3.

Q. Can we by no meanes remedy this?

A. No: for what can a man giue for recompence of his soule? Mat. 16.26.

Q. VVhat is then the onely name q giuen vnder heauen whereby we must be saued?

A. Iesus Christ: Acts 4 12.

Q. What is Iesus Christ?

A. A holy thing borne of a woman, r and called the Sonne of God: Luke 1. 35.

Q. What hath he done for vs?

A. Hee hath giuen himselfe ſ for vs: Ephes. 5. 2.

Q. VVherefore hath God sent him to doe this for vs?

A. That wee should not perish, but haue life euerlasting. Iohn 3.16.

Q. How doth he bring this to passe for vs?

A. By being our redemption t and our righteousnesse: 1 Co-

p That is, turne from all our sins vnto God & become new creatures: 2 *Cor.* 5.17.

q Cause or means

r At his birth he first became man yet was alwayes God ouer all blessed for euer. *Rom.* 9. 5.

ſ To be a sacrifice for our sinnes, which sheweth both his loue and sufficiency of his sacrifices.

t That saueth vs from perishing.

w 1 Corinthians, 1. 30.

Q. How is hee our Redemption?

A. Because he hath bought vs with the price of his owne blood: 1 Cor. 6. 20. 1 Pet. 1. 19.

Q. How is hee our righteousnesse?

A. Because hee doth present vs without fault in Gods sight: Col. 1. 22.

Q. How are we made righteous through Christ?

A. As hee was made sinne for vs: x 1 Cor. 5. 21.

Q. How come we to the knowledge of all this?

A. By the word of Truth which is the Gospel. Col. 1. 5.

Q. What is the Gospel?

A. Glad tidings to all Gods people y. Luke 2. 10.

Q. To whom do these benefits of Christ appertaine?

A. Euen to those which beleeue in his name z. Ioh. 1. 12.

Q. What is faith?

A. To

w Thereby wee haue life euerlasting.

x Our sin was imputed to him, & so is his righteousnesse to vs, which is also accompanied with sanctification, as a testimony to our soules of our discharge before God.

y So much is meant by (the people) The, is a word of distinction, compare *Matth.* 1. 21.

z Faith is the condition of the new couenant.

A. To know *a* that Iesus is the Christ *b* the Sonne of the liuing God: Ioh.6.69.

Q. Is it not in our power to beleeue?

A. No man can come *c* to Christ, except God the father draw him *d*. Ioh.6.44.

Q. VVhat is the outward meanes by which faith commeth?

A. The hearing of a Preacher which is sent: * Romans, 14. 15.

Q. VVhat is the inward meanes?

A. The opening of the heart, *e* Act.16.14.

Q. VVhen doth the word preached worke best with the hearers?

A. When it is receiued, not as the word of man, but as it is indeed the word of God: 1 Thessa. 2. 13.

Q. VVhat is specially to bee cared for, by those which thinke they

a By proofe of Scripture, and by comfortable experience in a mans own soule.

b Besides whom no other is to be looked for.

c That is, beleeue in him: *Ioh.* 6. 35

d Worke faith in him by his spirit, and of vnwilling make him willing

* That is, who is endued with gifts to teach: for God sends no other.

e To listen and to be able to make a good vse of things taught.

they haue faith?

A. To proue *f* themselues whether they are in the faith or no: 2 Cor. 13. 5.

Q. What is the principall fruit of faith by which it is knowne?

A. The purifying of the *g* hart, Act. 15. 9.

Q. What is the surest note of a purified heart?

A. A desire in all things to liue honestly, *h* Heb. 13. 18.

Q. What is chiefly to be vrged vpon those which beleeue?

A. That they bee carefull to shew foorth good workes. *i* Titus, 3. 8.

Q. What workes be good?

A. Such as God requireth, *k* Micah, 6. 8.

Q. When are our workes called good?

A. When wee haue respect to all *l* Gods commandements: Psa. 119. 6.

Q. How many bee the com-

f Because it is an easie and dangerous thing therein to be deceiued

g The heart is wicked aboue all things: *Ier.* 17. 9 and the thoughts of it are onely euill euery day: *Gen.* 6. 5.

h A making conscience to auoid euery sinne.

i For the glory of God and the example of others. *Mat.* 5. 16. For the crediting their profession: *Tit.* 2. 10.: & sealing vp to themselues their election: 2 *Pet.* 1. 10.

k The wil of God is the rule of all good.

l Not seeking a dispensation for any one sin, and doing good duties for the commandement sake

mandements of God?

A. Tenne: Exod. 34. 28.

Q. What is the briefe ſum of them all?

A. Thou ſhalt loue the Lord thy God with all thy heart, with all thy ſoule, and with all thy minde, *m* and thy neighbour as thy ſelfe: Mat. 22. 37. 39.

Q. Are wee our ſelues ſufficient to doe good workes?

A. No: our ſufficiency is of God: *n* 1 Cor. 3. 5.

Q. Are wee then ſaued by our workes?

A. No: but by grace *o* Eph. 2. 8. 9.

Q. Is not our ſaluation partly by workes, partly by grace *p*?

A. Then grace were no grace: Rom. 11. 6.

Q. What is further required of a Chriſtian?

A. To encreaſe *q* more and more: *r* 1 Theſ. 4. 1.

Q. How many meanes bee there to further our encreaſing?

A. Three

m Thus is the law of God ſpirituall, binding euen the moſt ſecret thoughts. *Rom.* 7. 14.

n Hee worketh both the will and the deed: *Ph.* 2. 13

o For euen our righteouſneſſe is as filthy clouts. *Eſay* 64. 6.

p The Papiſts diuide our ſaluation betweene theſe two.

q Not to goe forward is to goe backward, and he which thinkes he hath grace enough hath none at all: *Luk.* 8. 18.

r In knowledge, in faith, and in obedience.

beginning of Christ.

A. Three especially.

Q. What is the first?

A. The sincere milke of Gods Word: 1 Pet. 2. 2.

Q. How many wayes be there of vsing the Word?

A. Foure.

Q. What is the first?

A. A publike hearing, with an honest & good heart ſ Lu. 15.

ſ A heart like the good ground, inwardly well seasoned, and bringing forth good fruit outwardly.

Q. What is the second?

A. Daily searching of the scriptures, whether those things which wee heare are so: t Acts 17. 11.

t Try all things. 1 Thes. 5. 21.

Q. What is the third?

A. To let it bee our meditation: ✻ Psa. 119. 97.

✻ To know what meditation is, see these two places. Ps. 77. 6. Luk. 2. 19

Q. What is the fourth?

A. To talke of it: ✼ Deutronomy. 6. 7.

✼ With sobriety, reuerence and humility.

Q. What is the second means to edifie vs in our holy faith?

A. Praying to the holy Ghost: x Iude 20.

x By the direction of Gods spirit

Q. What is Prayer?

A. A powring out of the very

soule before the Lord *y* : 1 Sam. 1. 15. Psa. 62. 8.

Q. Who is the onely mediatour by whom we must pray?

A. There is one *z* Mediator Jesus Christ: 1 Tim. 2. 5.

Q. Know wee how to pray as we ought?

A. No: yet Gods Spirit helpeth our infirmities: *a* Rom. 8. 26.

Q. What is the best rule of prayer?

A. That which Christ taught: Matt. 6. 9.

Q. What is the third meanes of our spirituall increase?

A. The use of the seales *b* of Righteousnesse, the two Sacraments: Rom. 4. 11.

Q. What be they?

A. Baptisme and the Lords Supper: *c* Mat. 28. 19. 1 Cor. 11. 23.

Q. How doth Baptisme strengthen our faith, and further our obedience?

A. When

y Therfore praier must be with humilitie, feeling, and faith.

z But one, as there is but one God.

a Sheweth vs our wants, and teacheth vs how to behaue our selues as we ought.

b Seeing they be seales, they doe confirme faith.

c Only these two are Sacraments, because to these two onely it is promised, that by the right vsing of the outward signes in them, the fauor of God in Christ shall be sealed vppe vnto our soules.

beginning of Christ.

A. When wee duely consider the nature and end of Baptisme.

Q. What is the nature of Baptisme?

A. It is the washing *d* of the new birth: Tit. 3.5.

Q. Can the washing of the flesh saue vs?

A. Baptisme is but a figure: *e* it is the bloud of Christ which purgeth the conscience *f*: 1 Pet. 3.21. Heb. 9.14.

Q. What is the end of our washing in Baptisme.

A. That we should bee holy and without blame, zealous of good workes *g*: Ephesians 5.27. Tit. 2.14.

Q. How doth the Sacrament of the Lords Supper increase our faith?

A. Because it sheweth the Lords death, vntill hee come: *h* 1 Cor. 11.26.

Q. How must this Sacrament be vsed?

A. Euery man must examine

d A washing, which both declareth & sealeth to vs our new birth, and therefore must encrease our comfort in Christ.

e Which doth shadow out our sanctification and deliuerance from sinne and death.

f The outward signe doth not of it selfe bestow grace.

g The meditation hereof will stir vs vp to obedience.

h Christs death is the ground of our faith.

himselfe, and so let him eat of the bread, and drinke of the cup: 1 Cor. 11.28.

i Touching his faith and repentance.

Q. What must euery Christian make account of, that holdeth this course?

A. That he must through many afflictions enter into the kingdome of God: Acts 14.22.

Q. Is it good for vs to bee afflicted?

A. Yea, in sundry respects: Psa. 119.71.

Q. What is one?

A. Before wee bee afflicted we goe astray: Psa. 119.76.

k Affliction is a meane to reclaime vs, and so to free vs from the condemnation that shal come vpon the world: 1 Cor. 11. 32.

Q. What is another?

A. In our affliction wee will seeke God diligent: Hos. 5.15.

Q. What is the third?

A. Affliction maketh our faith much more precious then gold: l 1 Pet. 1.7.

l The strength of our faith is tried, and our experience of Gods loue encreased by affliction.

Q. How many sorts of afflictions be there?

A. Two: inward and outward.

Q. What

beginning of Christ.

Q. What bee inward afflictions?

A. Satans buffetings, and the drawing by our owne concupiscence, *m* 2 Cor. 12.17. Iames 1.14.

m The corruption and sin that dwelleth in vs.

Q. How doth Sathan deale with Gods children?

A. Yee doth winnow them *n* as wheat: Luke 22.31,

n Sift thē by sundry tentations.

Q. What is our dutie therefore?

A. To be sober *o* and watching *p* putting on the whole armour of God: 1 Pet. 6.8. Ephes. 6.11.

o Both in appling the inward graces of the mind. *Rom.* 12.3. and in vsing the outward blessings of this life.

p For the preuēting of assaults.

Q. What is our comfort herein?

A. Christ hath praied that our faith may not faile: *q* Lu. 22.32.

q The praier for the disciples is for all belecuers. *Iohn* 17.20.

Q. Yea, but the diuell is a roaring Lion?

A. Greater is he which is in *r* vs, then hee which is in the world: *s* 1 Iohn 4.4.

r Christ by his spirit.

s Satā the Prince and God of this world: 2 *Cor.* 4.4.

Q. How doth our inward concupiscence afflict vs?

A. When it leadeth vs captiue, that we cannot doe the good which wee would : *t* Rom. 7. 19. 23.

t Hence ariseth the combat betwixt the flesh & the spirit in Gods children: *Gal.* 5. 15

Q. What is our dutie heerevpon?

A. To keepe our hearts with all diligence : *u* Pro. 4. 23.

u That euill motions may either not arise, or may be soon suppressed.

Q. What is our comfort in this case?

A. The power of God is made perfect (*w*) by our weakenes: 2 Cor. 12. 9.

(*w*) Is made more manifest.

Q. But alas we come far short of our duties?

A. The Lord will spare vs, *x* as a man spareth his owne sonne that serueth him : Mal. 3. 17.

x By accepting the will for the deed: 2 *Cor.* 8. 12.

Q. Put case the child of God fall into some foule euill?

A. Though he fall, yet hee shall not be cut off: for the Lord putteth vnder his hand: *y* Psa. 37. 24.

y God performeth the good worke, he hath begun: *Phil.* 1. 6.

Q. What bee outward afflictions?

A. In

beginning of Christ.

A. In good name, in goods, in person.

Q. What is affliction in good name?

A. When all manner of euill is spoken against vs for Christs sake z falsly: Mat.5.11.

z For malice to our good profession.

Q. What must be our care in such cases?

A. To haue our conuersation honest, that those which speake euill may either bee conuerted a or ashamed: b 1 Peter 2.12. Tit.2.8.

a Let none of you suffer as an euill doer: 1 Pet.4.15
b By our good example.
c Whē they haue no iust cause of reproach.

Q. What is our comfort in this crosse?

A. The reward is great in d heauen: Mat.5.12.

d This was christs owne comfort in the like case. Heb.12.2.

Q. VVhat is affliction in goods?

A. Losses of diuers kindes.

Q. What is chiefly to bee thought vpon in such an affliction?

A. That wee open not our e mouth, because it is the Lord that hath done it: f Ps.39.9.

e To murmure or repine.
f It is come to passe by his prouidence: Iob.5.6.

Q. What

Q. VVhat is our comfort heerein?

A. The Lord is able to giue vs more: 2 Chron. 25.9.

Q. But how if he still keep vs lowe?

A. Yet a good conscience *g* is is a continuall feast, *h* Pro. 15. 15.

Q. VVhat is affliction in a mans person?

A. Sickneſſe and death.

Q. What is the first thing to be done in ſickneſſe?

A. That wee confeſſe against *i* our ſelues, our wickednes vnto the Lord: Pſal. 22.5.

Q. VVhat is our comfort in ſickneſſe?

A. That the Lord will turn all our bed *k* in our ſicknes: Pſ. 41.3

Q. How if the Lord recouer vs?

A. Wee muſt ſinne no more *l* leſt a worſe thing come vnto vs: Iohn 5. 14.

Q. Is it not lawfull to vſe charmes

g Which aſſureth a man of Gods fauour in Chriſt, and of his owne care to liue vprightly.

h A continuall matter of reioycing: 2 *Cor.* 1. 12.

i Sinne is the cauſe of all ſickneſſe, and therefore muſt firſt be looked to.

k Will giue patience for the preſent, and health after if he ſee it good.

l As wee did before our ſicknes: for God doth not viſit in vaine *Ier.* 5. 3.

charmes for the curing of diſeaſes.

A. Let there bee no charmer found among you, ſaith GOD: Deut. 18. 10. 11.

Q. But yet many haue beene holpen by ſuch meanes? *m*

A. We may not doe euill that good may come thereby: Rom. 3. 8.

Q. VVhat is our principal dutie in reſpect of death?

A. To die daily: *n* 1 Cor. 15. 31.

Q. VVhat is the beſt comfort when the time of departing is at hand?

A. That wee haue kept the faith, *o* 2 Tim. 4. 7.

Q. VVhat beſides?

A. That Chriſt hath plucked out the ſting of death which is ſin: *p* 1 Cor. 15. 55. 56.

Q. VVhen will God wipe away all teares from the eyes of his children?

A. At the time of refreſhing.

m This is the cõmon pretence of the ignorant, not conſidering that the diuel bringing eaſe to the body, intendeth miſchiefe to the ſoule.

n Still looking for death and preparing to entertaine it.

o Haue been ſtedfaſt in the profeſſion of the truth.

p Sinne being pardoned death is not dangerous

q That time is the time of full redemption. *Rom.* 8. 23

q Reuelations, 21. 4. Acts, 3. 19.

Q. VVhat time is that?

A. When that same Iesus Christ which is now preached vnto vs shal come to iudgement: Acts 3. 19.

Q. Is that time neere?

A. The Iudge standeth before the doore: Iam. 5. 9.

Q. In what manner will hee come?

A. In his glory and all his holy Angels with him: Matth. 25. 31.

Q. VVhat will he doe when he commeth?

A. Hee will separate the sheepe from the goates: r Mat. 25. 32.

r He makes way to this separation daily by the preaching of the gospel; *Mat.* 3. 12

Q. VVho be his sheepe?

A. They which heare and know his voyce, ſ and follow him, t Ioh. 10. 4. 27.

ſ Sounding in his word.

t That truth of doctrine & manner of holy liuing, which are taught by him.

Q. VVho be the goates?

A. They which beléeue not, u Ioh. 10. 26.

u Not only open infidels, but also such as make a shew of godlines, but deny the power thereof.

Q. VVhat

beginning of Christ.

Q. VVhat vvill he say to the sheepe?

A. Come yée blessed inherite (w) a Kingdome: Matthew, 25.34.

(w) They are heires annexed with Christ: *Rom.* 8.17

Q. VVhat will hee say to the goates?

A. Depart from me, yee cursed: Mat. 25.41.

Q. VVhat shal then become of the sheepe?

A. Where Christ is x, there shall they be also: Iohn 14.3.

x In his presence is the fulnesse of ioy: *Psal.* 16.11

Q. VVhat shal happen to the goates?

A. Euerlasting perdition: y 2 Thes. 1.9.

y They shall bee euer dying, yet neuer dye.

Q. VVhat must vvee doe till that day commeth?

A. Looke for it, z and hasten to it, praying daily: Euen so come Lord Iesus: 2 Peter, 3.12. Reuel. 11.20.

z Not putting it far off, but still expecting it.

A Di-

A Direction for a mans daily carriage.

Q. WHat must our first worke bee in the morning?

A. To let our prayer come before the Lord, and to praise his mercy: *a* Psalme, 88. 13. Psal. 59. 16.

Q. What must our apparell bee?

A. Such as becommeth those which professe the feare of God: *b* 1 Tim. 2. 10.

Q. What is then next to be done?

A. Wee must follow our one busines with quietnesse, *c* 1 Thes. 4. 11.

Q. What must chiefly be cared for in our businesse?

A. To walke with GOD: *d* Gen. 5. 22.

Q. What must our speech be?

A. Gracious alwayes: *e* Colossians, 4. 6.

Q. What

a Which hee sheweth in our continual preseruation: and thus to do is to awake with God.

b Therefore neither costly beyond ability, nor garish beyond modesty.

c Euery man ought to haue an honest calling. *Gen.* 3. 19.

d To remember his al seeing presence, and to seek to approue our selues vnto him.

e Such as may be a witnesse of the grace of the heart.

beginning of Christ.

Q. What things must chiefly be auoided in speaking?

A. Lying, swearing, filthinesse, foolish talking, iesting, railing: *f* Ephes. 4. 25. 24. Iam. 5. 12. 1 Cor. 5. 11.

Q. What company must we keepe?

A. All our *g* delight must be to the Saints *h* in earth: Psal. 16. 3.

Q. What must we doe when we come to our meat?

A. Wee must looke *i* vp to heauen and giue thankes: Mat. 14. 19.

Q. How many things must chiefly bee looked vnto in our diet?

A. Three.

Q. What is the first?

A. That our hearts bee not oppressed with surfeting & drunkennesse: Luke 21. 34.

Q. What is the second?

A. That wee forget not the worke *k* of the Lord: Esa. 5. 12

Q. What

f This is called rotten communication, bewraying a corrupt heart. *Ephes.* 4 24

g Wee may and must shew to others a loue of pietie, but not of delight.

h Which make conscience of a holy life.

i Lift vp our hearts.

k The end why the Lord giueth vs food.

Q. VVhat is the third?

A. That of that which remaineth nothing bee loſt: Iohn, 6. 12.

Q. Ought not ſome time of euery day be ſet a part for ſpirituall vſes?

A. Wee muſt redéeme the *l* time becauſe the dates are euil: Epheſ. 5. 16.

l Make the beſt vſe of our time.

Q. May not recreation bee ſometimes vſed?

A. Yes, there is a time to laugh: Eccleſ. 3. 4.

Q. VVhat kind of ſports may vve vſe?

A. Such as be of good report: *m* Phil. 4. 8.

m Such are none of thoſe ſports, which beget lightneſſe & impudency, or ſtand only vpō hazard, being no exerciſe either of wit or body. Theſe haue the good report, neither of the Scripture, nor of the godly wiſe.

Q. How many things muſt be looked to in the vſe of our delights?

A. Two.

Q. VVhat is the firſt?

A. That our reioycing hinder not better duties: *n* 1 Theſ. 5. 16. 17.

n *Paul* ioyneth reioycing with praier: to teach that mirth is euil when it hindreth prayer.

Q. VVhat is the ſecond?

A. That

beginning of Christ.

A. That wee cause not our commoditie *o* to be euill spoken of: *p* Rom.14:16.

Q. What is the euening dutie?

A. To examine our selues vpon our bed, and euery man to say to himselfe, what haue I done? Ps. 4.4. Ier.8.6.

Q. What must we doe else?

A. Pray: *r* Psal.55.17.

Q. How many things make sleepe comfortable?

A. Two.

Q. What is one?

A. Honest labour *s*. Eccles. 5. 11.

Q. What is the other?

A. A godly care to thriue in in religion: Prouerbs, 3. 13. 21.24. *t*

Q. How must sleepe bee vsed?

A. Loue it not lest thou come to pouertie: Prouerbs, 20. 13.

o Our Christian liberty to vse delight.

p As though it were the ground of licentiousnes.

q What hath been our behauiour that day.

r That the sin of the day past may be pardoned, and in the night following wee may be preserued.

s In the duties of a mans lawfull calling.

t Read the place, and so much shal appeare.

Personall duties.

The Magistrates dutie.

Q. What is the principall dutie of the Magistrate?

A. To beautifie the house of God: » Ezeck. 7. 27.

» To aduance true Religion: and this belongs to euery one in authoritie: according to his place, euen from the King to the lowest officer.

Q. How must he carry himselfe among the people?

A. As a Minister of GOD for the peoples wealth: Romans 13. 4.

Q. How shall he procure the peoples wealth?

A. If hee bee for the praise of them that doe well, and the punishment of euill doers: 1 Peter, 2. 14.

Q. What kinde of men are fit to be Magistrates?

A. Men of courage, fearing GOD, dealing truely, and hating couetousnesse, Exod. 18. 21.

The Subiects dutie.

Q. What is the subiects dutie?

A. To

beginning of Christ.

A. To bee subiect for conscience sake: (w) Rom. 13. 5.

(w) Knowing magistracy to be Gods ordinance.

Q. What else?

A. To pray for them that are in authoritie: x 1 Timothie, 2. 2.

x If they be good that they may be strengthened, if euill, that they may be reformed.

Q. What besides?

A. Not to curse the Magistrate so much as in a thought: Eccles. 10. 20.

Q. Is there any other dutie?

A. We must not ioyne with them that are seditious: y Pro. 24. 21.

y These three latter duties flow from the former of subiection for conscience sake: he that is so, will pray, will neither in hart curse, nor in act rebell.

The Ministers dutie.

Q. What is the Ministers dutie?

A. To take heed to his Ministery which hee hath receiued, that hee fulfill it: Colossians, 4. 17.

Q. How may that be done?

A. 1 By watching continually ouer the flock: z Esa. 66. 6. Acts 20. 28.

z For Satan seeketh continually to deuoure.

2 By being diligent to know

the estate of his flocke: *a* Prou. 27. 23.

3 By giuing attendance to reading: *b* 1 Tim. 4. 13.

4 By not being intangled with the affaires of this life: 2 Tim. 2. 4.

5 By being instant in preaching the Word: *c* 2. Tim. 4. 2.

6 By catechising: *d* Galathians, 6. 6.

7 By being an example to them that beléeue: 1 Tim. 4. 12.

Q. What is the punishment of an negligent Minister?

A. GOD will require the peoples blood at his hand: Ezekiel, 33. 8.

Q. How many things are chiefly necessary for him that is to be a Minister?

A. Two.

Q. What is the one?

A. That he hold fast the faithfull Word: *e* Tit. 1. 9.

Q. What is the other?

A. That he be able to exhort with

a This rule of *Salomon* may bee fitly applied to this matter, seeing euery Minister is a shepheard.

b He must bee studious that hee may be full of matter.

c With this must goe administring the Sacraments as occasion shall require.

d the word in the Greeke signifieth so much.

e Hee must bee a man of sound iudgement.

with wholesome doctrine, and improue them which say against it: *f* Tit. 1. 10.

f He must haue also the gift of Teaching.

The Peoples duty.

Q. What is the peoples duty in regard of such a Minister?

A. The peoples duty hath fiue branches.

Q. What is the first?

A. To obey & submit themselues: *g* Heb. 13. 17.

g To the soundnesse of doctrine and power of exhortation.

Q. What is the second?

A. To haue him in singular loue, & to know him: *h* 1 Thessalonians, 5. 13.

h to reuerence him.

Q. What is the third?

A. To make him partaker of all their goods: Gal. 6. 6.

Q. What is the fourth?

A. To pray for him that vtterance may bee giuen him: Ephesians, 6. 19.

i It was a direction giuen specially to Church-Rulers, but may bee applied to priuate men.

Q. What is the fift?

A. To receiue no accusation suddenly against him: *i* 1 Timothie, 5. 19.

Q. VVhy must the people thus carry themselues to their Minister?

A. For three causes.

Q. VVhat is the first?

A. Because hee worketh the Lords worke: *k* 1 Corinthians, 16. 10.

Q. VVhat is the second?

A. Because he watcheth ouer *l* their soules, and must giue account thereof: *m* Heb. 13. 17.

Q. VVhat is the third?

A. Because otherwise hee shall doe his dutie with griefe, which is vnprofitable for the people: * Heb. 13. 17.

k He is imployed in the gathering together of the Saints: *Eph.* 4. 12

l Therefore they are their owne foes that withstand him.

m He is bound in conscience to doe that which hee doth.

* The Lord seeing the griefe of his soule, will punish those which caused it.

Houshold duties.

Q. What is the duty of the master of the family for matter of Religion?

A. To commaund his houshold to keep the way of the Lord: *n* Gen. 18. 19.

n For this end he must haue religious exercises in his house; as praier, catechizing, reading the Scriptures, and must also bring his people to the congregation.

Q. What is his dutie for outward things?

A. To

beginning of Christ.

A. To make prouision *o* for those of his owne houshold: 1 Tim. 5.8.

o By honest meanes.

Q. What is the wifes dutie in these things?

A. To bee a helpe to her *p* husband: Gen. 2.18.

p Both in matters of religion and in outward things.

Q. What is the mans dutie in regard of his wife?

A. To dwell with her, and to loue her as his owne body: Eph. 5.28 1 Pet. 3.7.

Q. What is the womans duty to her husband?

A. To bee subiect to him, as vnto the Lord: *q* Ephesians, 5.22.

q That is willingly, and cheerefully in all lawful things.

Q. What is his duty whom God hath made a Father?

A. To bring vp his children in the instruction and information of *r* the Lord: Ephes. 6.4.

r In religion, in good manners, and in an honest calling.

Q. What is the mothers duty?

A. To nourish her children and instruct them: *s* 1 Tim. 5.10 Pro. 31.1.

s *Salomon* setteth downe the lesson which his mother taught him.

Q. What is the masters du-

re in respect of his seruants t?

A. To doe vnto them that which is iust and equall: u Colossians, 4. 1.

Q. What is childrens dutie to their parents?

A. To obey them in the Lord: (w) Ephes. 6. 1.

Q. What is childrens duty to each other?

A. Not to fall out: Genesis 45. 24.

Q. What is seruants duty?

A. In singlenesse of hart and all good faithfulnesse to please their masters, yea though they be froward: Eph. 6. 5. Tit. 2. 10. 1 Peter, 2. 18.

t By seruants are meant those that are imploied by vs in our busines, whether they do dwell with vs or otherwise.

u That which their honest seruice deserueth.

(w) For pieties sake, and without breach of pietie.

The duty of single persons

Q. What is required of persons vnmarried?

A. If they cannot abstaine they must marry: x 1 Corinthians, 7. 9.

x It is a generall commandement appertaining to all sorts of men.

Q. How must they marry?

A. Onely in the Lord:

y 1 Co-

y 1 Corinthians, 7. 3. 9.

y With consent of parents, and with care had of Religion.

The dutie of neighbours each to other.

Q. VVhat is required of neighbours that liue & conuerse together?

A. To consider one another, to prouoke vnto loue, & to good workes: Heb. 10. 24.

Q. How must we be affected in respect of those things which happen to our neighbours?

A. Wee must reioyce with them which reioyce, and weepe with them that weepe: z Romans, 12. 5.

z Be ready to relieue their miseries as we are able, yea and in some cases aboue abilitie. 2 *Cor.* 8. 3

Q. What is the benefit of a good neighbour?

A. Hee is better then a brother a farre off: a Pro. 27. 10.

a Either in place or in kinde affection.

Q. What is the best meanes to preserue a good neighbour?

A. He that hath friends must shew himselfe friendly: Prou. 18. 24.

Q. But how if there bee iarring

ring sometime?

A. Let not the Sunne goe downe vpon your wrath: Ephesians 4. 26.

Q. Put case a man bee daily prouoked.

A. Bee not ouercome with euill, but ouercome euill with goodnesse: Rom. 12. 21.

Q. When a man hath many enemies, what is the best way to haue peace?

A. If a mans wayes please God, he will make also his enemies bee at peace with him: *b* Pro. 16. 17.

b Namely, vnlesse the Lord in his wisdome know it to be better for vs to be exercised with the malice of euill men.

Q. How if a man liue in a place so wicked, that it is not safe for him almost to be familiar with any?

A. Yee must striue to shine like a light in a naughtie and crooked generation: Phil. 2. 15.

c By hard & extreame dealing, racking, vsury, taking aduantages, &c.

A direction for matters of contract.

Q. How must wee carry our selues

ſelues in our dealings with men?

A. We muſt neither oppreſſe, [c] nor defraud [d] any man in any thing: 1 Theſ. 4. 6.

[c] By violence.

[d] By cunning & ſubtile courſes, as falſe weights, &c.

Q. What is the rule by which alour contracts muſt be guided?

A. Whatſoeuer wee would that men ſhould doe to vs, wee muſt doe euen ſo to them: Matthew 7. 12.

The rich Mans dutie.

Q. What is the rich mans duty?

A. To honour God with his riches: Pro. 3. 9.

Q. How is that done principally?

A. If he be rich in good workes and ready to diſtribute: [e] 1 Timothie, 6. 18.

[e] By giuing or lending freely, *Deut* 15. 8, and ſometimes by forgiuing debts, *Neh.* 5. 9. &c.

Q. How many things muſt a rich man take heede of?

A. Two: high mindednesſe, and confidence in his wealth: [f] 1 Tim. 6. 17.

[f] A conceit that he is in Gods fauour, and ſuch a man as he ought to be, becauſe he is rich.

Q. What muſt bee the rich mans ioy?

A. That

A. That hee is made low: *g* Iam. 1. 10.

g By seeing the vanity and danger of riches.

The poore mans dutie.

Q. What is the poore mans dutie?

A. To learne to know how to bee abased and to haue want: Phil. 4. 12.

Q. What is the best meanes by which a man may be assured while he liueth, neuer to fall into extremitie?

A. To seeke first the kingdome of God, and the righteousnesse thereof: *h* Matt. 6. 33.

h That newnesse of life which becommeth the heires of Gods kingdome.

Q. What must be the poore mans ioy?

A. That he is exalted (to be the child of GOD by grace, *i*) Iam. 1. 9.

i That is the meaning of the holy Ghost in the place.

The duty of aged persons.

Q. What is the duty of the aged man?

A. To be sober, honest, discreet, sound in faith, in loue and pati-

atience: k Titus, 2. 2.

Q. When is age a crowne of glory?

A. When it is found in the way of righteousnesse: Prou. 16. 31.

Q. What is required of elder women?

A. To bee of such behauiour as becommeth holinesse, and to instruct the yonger women: Titus, 2. 3. 4.

k These duties are required of all, but specially of the aged.

l That is, when doth it truely deserue reuerence?

The young mens duty.

Q. How many be the duties of yong folke?

A. Three especially.

Q. What is the first?

A. To remember their m Creator: Eccles. 12. 1.

Q. What is the second?

A. To be sober minded, and to flee the lusts of youth: Tit. 2. 6 & Tim. 2. 22.

Q. What is the third?

A. To honour the person of the aged: Leuit. 19. 32.

m To consecrate their fresh yeeres to the knowledge and seruice of God.

Q. Where

Q. Where withall shall a yo
man redresse his way?

A. In taking héed thereto a
rording to Gods Word: Psal
119. 9.

The Summe of all.

Q. What is the briefe sum
of the whole dutie of man?

A. To feare God *n* & kee
his commandements: *o* Eccl
12. 13.

Q. What is the reward of al

A. He that doth these thin
shall neuer be moued: Ps. 15.

n To be carefull not to offend God

o To haue an eye to his reuealed will, and to make it our counseller in the way of saluation. *Ps.* 119.24

Let God alone haue the glory.

FINIS.